

# MAZDAZNAN



- HEALTH -  
- SCIENCE -  
PHILOSOPHY

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25 CENTS

DECEMBER

1953

**M A Z D A Z N A N**

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**Is the Thought  
of Masters  
and  
The Master-Thought  
that masters All Things  
of Destiny  
for our Good,  
here, now and forever.**

# MAZDAZNAN

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Monthly Publication of the Mazdaznan Association, a non-conformist institution promoting the self-attainment of MAN. Printed by the MAZDAZNAN PRESS, 1159 S. Norton Ave., Los Angeles 19, California, U. S. A. Copyrighted 1953 by MAZDAZNAN PRESS.

Annual Subscription price \$2.50.

The contents of this publication were written by the Rev. Dr. Otoman Zar-Adusht Hanish, except signed contributions.

Entered as Second-Class Matter, January 15th, 1916, at Los Angeles Post Office under Act of March 3rd, 1879.

One-half of One Per Cent City Sales Tax in Los Angeles, California, on Publications other than Magazine Subscriptions.

Three Per Cent Sales Tax in California, according to Ruling No. 73 of The California Retail Sales Tax Act, on Publications other than Magazine Subscriptions.

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CHRISTMAS  
WINTER GAHANBAR

1953-1954

December 25th -- 11 a. m.  
to

December 31st -- 9 p. m.  
Inclusive

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Sylvester Candlemas New Year's Eve.  
For Individual Oracle Altar Cards please  
send self-addressed envelope with do-  
nation to the following address:

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MAZDAZNAN TEMPLE  
1159 S. Norton Avenue,  
Los Angeles 19,  
California

## Christmas

*"Hail to Thee, Ten Thousand Times Hail!"*

**T**HIS greeting was given unto the Associates of God; to all who had realized their divine relationship, who had come to realize and understand that man is the manifestation of God on earth; representing, testifying and demonstrating, proving God's Presence on earth—God made manifest. That is the reason we now greet one another saying: "Hail to thee, ten thousand times hail;" repeating the greeting three times in succession.

May this occasion at the Christmas season continue to remind us as to whence, where, and how we came! May we at this hour charge and recharge the whole soul of our being, realizing the importance of life in manifestation, and may it be to us an assignment by nature designed by nature to be reborn, even as is being reborn this planet earth here, nature and the universe. Even as the luminary, by virtue of the right angle of ascendancy, descending through the universal spheres, rejuvenating and creating the whole of the planetary systems, may we with that rebirth of the universe be born again! May we by that universal Christ principle "be born again of the Spirit!"

We cannot expect the whole world to be royal in principle, aristocratic in character; only those who

have arrived at conclusions—consequently who have made their deductions, who have weighed matters appertaining to life—not the plane of sensations. True, every phase of manifestation has to pass through the diverse processes of sensations, which are varied and complex. We cannot have arrived at an understanding with ourselves until and unless we have either experienced, or due to a higher development, avoided and escaped all these manifold phases of earthly sensations. Having done so, we then become reborn but, remaining still within these undeveloped material phases, we have nothing more to expect but continuous experiences of sensations. The Scriptures correctly have stated: "What man soweth that he shall reap." The law of nature, of the universe, of infinitude, will assert itself; "What man soweth," etc. If we sow in love and kindness, thoughtfulness, consideration, reason, good judgment, we think and act from the standpoint of principle—law—ever and anon upholding the Infinite law and designs. As a natural consequence, then everything good must come to us and we can fully understand what the Saviour meant when he said: "As a man thinketh in his heart,"—not in his mind—"So is he in his heart." This is true because in the back chamber of the heart dwells the Infinite Intelligence that makes up our divine individuality, our true being, the reality of life. Life ever

continues to pass through these heart chambers—not through the mind—not the digestive organs, etc. It is only by virtue of this pulsation of the heart that we become conscious of the presence of life. Life is not creation—life is the origin, manifesting by virtue of matter in all its countless gradations. God is life, and to the extent that we realize the at-one-ment of God, we are conscious of life by virtue of the consciousness and presence of that life we manifest.

This is the Chrystos season, the rebirth of the Christ principle, and from time immemorial the human mind, seeking to find and discover its origin, has learned to know nature's operations, and in observing them, insofar as it has been possible, man has improved and bettered himself; passing through the processes of evolution—and today man realizes more than ever the great importance of life. For God to see his handiwork, He must make use of the instrument He has made for himself in this garment of flesh, even as we, in investigating the universe, we create unto ourselves lenses, stronger lenses, that we may more easily consider and study the firmament in space. Thus God created unto himself these visible eyes that he may behold his handiwork. He sees us through these eyes of flesh. The Saviour said: "Verily, verily, I say unto you, with these eyes of flesh ye shall see God!" If these eyes of flesh never see God, never recognize,

never find God, then there is no God to us. To the extent we are not aware of it, there is no life everlasting. John the Revelator grasped it when he wrote in his Gospel: "Therein lies life eternal to know God." If we do not know God there is no life eternal; there is only sensation upon sensation, nothing but a complexity of sensations—there is no realization of life.

This Christmas Day is when we celebrate the birthday of one and all the members of the Royal Household of Mazda; no matter as to the day on which we have been born into this physical life, or of the planet under which we have been conceived and then the planet that called us. We remember our origin, the purpose, the object of life, the destiny of the designs which are Infinite.

This is a holy day for us and the power emanating from our hearts directed by our soul-consciousness and carried by our mind, *ad infinitum*, enveloping and permeating every realm with this one divine thought, the presence of God—the thought of God born again—born again in each and every heart—born in this great humbleness of ours. Here we have lowered ourselves, as regards our Divine Spark, especially after the Infinite Intelligence has created from out of the atomic worlds the human frame and manifests therein his infinitude, that he may not only behold his work but that he may prove his limitless intelligence, his power

of creation and evolution as being continuous. For this reason the God-Intelligence lowers himself to come to that which he himself has created and made—he comes to it and he manifests.

We must never underestimate ourselves; for every-one of us expresses the Infinite Intelligence in matter, and as there is no end to matter and there never has been an end to space, there is no end to the possibili-ties of God. The more we grow in knowledge and understanding—the more we grow in the correspond-ence of God—the more we realize the great forces in infinitude, the more we shall express and enjoy the fullness of life. Instead of sowing the seeds of short-comings and degradation, we shall enjoy the treasures of the earth—and know that—“In my Father’s House there is plenty and to spare”.

We have come together as the children of God on earth, that we may not lose ourselves in the whirl-pools of uncertainty, but always be sure of our place, to be able to answer to the questions arising within us, “Whence, where and how did I come here?” “Who am I?” “What do I represent?” “What is the pur-pose of this present span of life?” “What is the rela-tionship of all else that surrounds and abounds my being?” “Where am I drifting to—what has the future in store for me?” Again and again these ques-tions will arise from the innermost of our hearts up

to the very mind and we wait for the answers, absolute and positive, affirming the origin of being. Only then when I continue to ask of myself these questions, will come the answers. Only then shall I really live when I am alive as to all the issues that appertain to the daily walks of life. It is not the outward or the apparent to which I should attach importance; it is the solution of all the corresponding problems that constitute life. That alone is life when I am fully satisfied that I am exercising my God-given gifts, talents, endowments, powers, forces, attributes of mind, soul, spirit—and the very entity of my being, enjoying everything that surrounds me.

*“Glory to God in the Highest;  
Peace on Earth —  
Goodwill to men!”*

In the highest degree of language, the highest thought, the highest state of realization, the highest of terms we must demonstrate that we indeed glorify our God; as the Saviour said: “Whatever ye do, do it unto the Glory of God.” Do it in such a perfect way, an inspiring way, that those around you cannot help but recognize it as being the higher understanding that leads, directs and controls all your acts.

God’s peace and our peace; God’s wealth and our wealth; God’s love and our love we bestow upon one and all, unto all men; we see all as through the Per-

fect One and that there is at-one-ment in everything. This united concentration gives for greater strength and power. "A house divided against itself cannot stand", but where there is absolute union, therefore where everything is reduced to a unit, even as all matter is reduced to the unit in man, there is undivided power; each and every one is matter brought to a minimum and therefore within the twinkling of time we create unto ourselves, eternity. When there is no momentum, there is no eternity; no minimum, no maximum; no man, no God, because of man, God is a reality: "*Christ in Me!*"

—*Lecture Notes*

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### *Announcements*

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*"Health and Breath Studies" and  
"Science of Dietetics"*

*Second Sunday every month, 2 p.m.*

*"Mazdaznan and the Adjustment of the Individual"*  
*Last Sunday every month, 2 p.m.*

*Musical, Social, Entertainment: Dec. 5, 8 p.m.*  
*Admission Charge*

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*Mazdaznan Magazine Sets Unbound: 1930 to 1940*  
*As long as they last: \$2.00 each*

## Mazdaznan Harmony

### LESSON XII

**A**NOTHER exercise is to enable one to get perfect control of the hands and the feet more readily, so the way will open before us more rapidly. When the extremities are under direct control of the will, we have the whole body under control; when there is control of the muscles of the arms, the biceps and triceps, the first steps are taken toward the control of the soul realm. It is through and by these muscles that one is able to express the soul propensities and also awaken them. *Exercise to this end:*

Stand back of a straight-backed chair. Place the palm of the right hand on top of the chair-back; then take a long breath and bend the little finger down as far as you can without bending any of the other fingers. Hold it there for a little while, then as you breathe out, let it come into position slowly and under control of the will. If you would allow it to come up rapidly, the exercise would prove of no lasting benefit, for it is the control by the will over the fingers that you desire to accomplish.

Take another breath and do the same with the next finger, the next middle finger, until the index finger is reached, and always make them go back into position slowly. Do not allow them to bend down with

the one that is supposed to lower. Then exercise the same way with the thumb. Let it stay down the longest, and allow it to come up so the control of the will is perfect. Do the same exercise with the right hand alone and then both hands together. After this, exercise the same way with the arms outstretched against the wall (on the breath)—but do not lean—the palms facing outward; do the same exercise with the fingers and with both hands at the same time. For instance: bend in both little fingers at the same time and take them in the same order as you did when the hands rested on the chair-back; follow last with thumb. Bend it down toward the palm. When they are all in place, but the thumb resting against the palm, then bring the hands up to let the tips of the fingers rest on the shoulders close to the neck. After this breathe in again and do the same thing with the fingers, and at the same time do it with the corresponding toes. At the same time move in the little toes with the little fingers, and the thumbs with the big toes. Do this first with one hand and one foot, and then with the other. If you cannot bend in the toes readily, bend them in the mind at least, for it is the mind control that is the ultimate goal.

Through these simple exercises we gain such control of our extremities that we shall be able to send a thought through our body like a flash and make it

realize what we are thinking. Make it all alive in thought in a flash. These exercises will also help us wonderfully, if we are practising on any musical instrument. It is of great advantage to have the full control of the fingers. All these little things done with thought and intelligence make us a master in our accomplishments.

Take the tone of your being every morning.

*Exercise:*

1. Regular vowel sounds.
2. Sounds with front teeth closed.
3. Sounds with back teeth closed.
4. Sounds with mouth wide open.
5. Vowels on octave and skips.
6. Vowels on triads.
7. Vowels with melodies.

Attention must be paid to the vibration and the difference in vibration in each exercise. The different exercises will affect different groups of intelligences through the different parts of the brain, being set into vibration. Each one will affect its corresponding parts. Make melodies as well as sing the regular melodies: “ō ā ā ō”—“ō ō ō ā”. Make combinations, repeating and emphasizing the same vowel in the center. There is no end to variations. Accustom the body to variations, but go slowly, do not make combinations so complex that you cannot follow their

vibrations. Take the vowels all through, closing them with "m"; follow the vibrations and at the same time draw in abdomen and hold chest up and out, as the breath is exhausted. As you draw in the chest is raised, diaphragm raised, the solar plexus is set into action. The abdomen makes a semi-circle. This exercise strengthens the spinal cord, and necessarily the brain works better when being set in a normal condition. Thus, we become at-one with nature and with all intelligences.

As you continue practising from day to day, you will notice the things that were once beyond your comprehension will now come to you and be clear and lucid. There will be no need to screw up the face and think and think, for in a flash the truths you seek will be revealed.

As you learn to know your own being, to that same extent will you see through other things and beings. You will see and know the truth as you never did before. When you hear anything spoken by others, you will at once know whether it is true or misrepresented. You may read something in a book, history for instance, and all at once you recognize some statement that is false, and at the time it will come to you why it is not true, and what is the truth in that particular statement. The reason for this is that it is simply your own senses at work seeing the truth

instead of the error as it has been presented or misrepresented.

*(Continued)*

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## Daily Affirmations

**I**N addition to our recapitulations engaged in upon retiring, mentally depicting all the important occurrences of the day from the time of our awaking to that of retiring, we memorize daily one of these affirmations in regular order, beginning with Sunday morning and every morning thereafter, ending with Saturday morning; again repeating the same week upon week, to the end of the week. If possible take these stanzas, or repeat them, according to the musical scale. Such tactics vigorously, conscientiously and religiously pursued, will encourage memory and develop the reasoning faculties, improve calculation and develop perception so necessary for the concept of academic or scientific measures now current, and many more to be revealed. The Saviour said, "What eyes have never seen, ears have never heard and heretofore never has entered the mind shall be revealed to you."

1. *Day by day  
In every way  
I am better  
To the letter.*

2. *While I sleep  
I learn to keep  
Better health,  
Grow in wealth.*
3. *With every step  
I gain more pep,  
Growing bright  
With delight.*
4. *Never borrow  
Others' sorrow;  
I must tell:  
I am well!*
5. *As a churn  
With every turn  
Makes butter  
I must flutter.*
6. *While I walk  
Things to me talk  
Of strength and health  
Success and wealth.*
7. *Here or there  
And everywhere  
I see in life  
End of strife.*

*(Continued)*

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Divine Service Sundays, 11 a. m.

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## My Trip to Europe

ON my trip to Europe I held so many meetings, and of course, you know, it was a strenuous affair, for wherever I went there would be one banquet after another, one lecture following another. Back here, people will ask me: "What did you see of the European cities?" And I have to say: "Not a thing"—from the lecture to the place where I would stay and back to the lecture hall or a banquet.

It is wonderful to be home again and bring to you all the love of those that I have met. In their thoughts they are all here in Los Angeles, because here we represent the Center of the Mazdaznan teaching. We are the focalizing point for all of those who are searching for the Truth, all those who hope to get nearer to their God within, because that is the purpose of the Mazdaznan teaching; that we find our God within ourselves and through humbleness reach that Infinite Intelligence within us, in order that this earth may become a better place to dwell upon. As Ainyahita said, "That this earth might be a paradise for God and His associates to dwell therein."

Wherever I have been I found tremendous progress, a tremendous clamoring for peace. I visited 39 cities in two and a half months and everywhere—no matter what country it was—people want peace. And still we

do not have peace for the simple reason that we have not found peace within. There are even many of us who call themselves Mazdaznan who have not found that peace within, and that is a pity, because we have the key, we have the method to arrive at that goal. There is no such thing as standing still, for there is either progress or retrogression. And I have found in many places, some of our dear Saints, who have listened to the Master, side-tracked, for one simple reason that they did not do the breathing to the extent that we should apply it with the full power of thought.

My subject, wherever I went, was the Power of Thought and the Power of Breath, without that—no matter how high our ideals may be, they avail us nothing for the simple reason that we cannot materialize them. Master gave us one formula; he never asked a thing from any of us; he gave the teaching with abundant love to the point where sometimes some of us drowned under the volume of his love, in the hope that we might gain that understanding from within. And you know, when we get that understanding from within there are no longer any differences, and controversies cease to be. It says in the Health & Breath book that the minute we have controversies among us all mental development ceases, and we then must pay for the retrogression to the last farthing, until further progress can come to us.

We are the representatives of a most wonderful teaching, and still the world does not know of it to the degree that it should. I personally have set as my goal that there shall be no one in the world who can say that he has not been given the opportunity to hear of this teaching. And that is a tremendous goal, to see to it that there is no one in the United States who has not had the opportunity to take or leave this teaching. Of course I cannot do this work alone; it has to be done through all of us. I hope that the same tremendous upswing that is now in progress on the European continent in the Mazdaznan Centers, that same enthusiasm which I was fortunate enough to arouse among them in my travels, that we show that same enthusiasm here in Los Angeles. Since we are the focalizing point it is most important that we as Mazdaznan pick up their good thought and send it back to them in the same degree that it was sent out. And when we give out this teaching—do you know what happens? We develop ourselves; for the reason that “as we give we receive tenfold.” And the only thing that the Master asked of us is that we may give the teaching to those who are around us. In 1931 he gave us an injunction in Leipzig, Germany, that we should make a promise that every year we would bring two individuals into the understanding of this work, and they again would make that same promise. Just figure

out mathematically how many people would be present here next year, and you will be amazed! The largest hall in Los Angeles would not be big enough to hold all these people who are interested in the great teaching of Mazdaznan, the only infallible message that assures to the individual salvation, redemption and emancipation.

Of course, we are going to have classes again, and we will give the teaching in exactly the same way as the Master gave it. If you have any friends, any neighbors or anyone that might be interested, bring them along. Everyone of the old-timers should bring two new students to such classes. Only in that way can this work spread. You know that old idea that has been going around is absurd, namely, that if you have not followed the Mazdaznan teaching before 1936, you cannot be a Mazdaznan. Can you imagine that the Master would ever express such a thought? I assure you that He never did! This is a thought of limitation which has been started by the opposition to this teaching. They have wormed their way into our midst to the point where they have made some of us negative. And that is a pity. I hope that when coming here we do justice to the trust that has been given to us, that has been entrusted to us, so that those coming from Europe visiting us, will not be disappointed, because we stand today far advanced in the eleventh hour. The

question confronting men is now: will we destroy ourselves or are we going to continue to lay the cornerstone of peace to be ushered in, in 1960, of which the Master so often spoke, that the 1000 years of Peace would commence in 1960, or are we going to blow ourselves to kingdom come? And if you will read the story that Master wrote about Atlantis; how a whole continent went up like a fireball—then you can get an idea what we human beings might accomplish for the reason that we have grown away from the God within. Mazdaznan and all those who think on kindred lines are the only hope of the world to forestall such a catastrophe. And this obligation is upon each and every one of us and is carried throughout our life.

May it be that we as individuals become inspired from the God within so that we, through our demonstration, can convince the world that this is the only way to salvation, that we find peace through finding our GOD WITHIN.

—*Henry L. Sorge, the Mazdaznan Elector;*  
*An address, October 20, 1953,*  
*Los Angeles, California*

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The rise of a nation is due to the understanding of Woman, who imparts her latent powers and higher ideals to posterity.

## Letter From Abroad

Dear Henry, Our Elector, and  
Friends and Associates:

The following is from a letter received from our dear Willie Rickard. It is very constructive and may have a good influence if published in our magazine.

Paris, France, October 6, 1953.

As to our books published in the French Language, "The Gathas" is a very fine translation into French made by Carlos Bunge. We now have also a fine "Health and Breath" book brought out this year in Geneva.

As to Paris, Henry arrived in the evening of Thursday, the 1st of October, coming by car from Geneva. He has conducted a special meeting of the friends on Saturday evening (October 3rd) at the Mozart Hall.

Upon Henry's request, I have appointed a Board of Directors (next year, they are to be elected by a vote of the friends), and Henry spoke to that Board of Directors at a special session on Sunday morning, the 4th; then the same day he took the plane for London. Members for the Board of Directors are as follows:

I. Mrs. Starikoff	VII. Mrs. Garnier
II. Mr. Gorteau	VIII. Mrs. Liénard
III. Mr. Bayard	IX. Miss Schulz
IV. Mr. Vidal	X. Miss Coutant
V. Mr. Quéré	XI. Miss Richer
VI. Miss Cournet	XII. (Reserved)

There will be, besides the Chairman (the Kalantar), a Vice-Chairman, a Secretary, an Assistant Secretary, a Treasurer, an Assistant Treasurer—all of them being selected by the Board. Manuscripts of all Board meetings shall be translated, and copies sent to the Elector.

The Board is to meet at least once every three months

and as often as might be requested by one or the other of the members. In case the Kalantar disagrees with the decisions of the Board, he may over-rule them, but he should not do so unless it is absolutely necessary.

I understand that the Elector has organized similar Boards of Directors in other countries. The next session of our Board takes place on October 12th. I am

Yours in Mazda,

—Willie Rickard

From Henry, I had (in part) the following interesting news, written in Amsterdam, shortly before his departure for New York and home to Los Angeles:—

12th October, 1953.

I met the German Mazdaznan Board upon my arrival in Frankfort (from London) at 4:00 P.M. Sunday. It was a very harmonious and successful meeting. The choice of Mr. Lieken as Chairman was certainly the best that could have ever happened. The points that I talked to you about were accepted by all.

As for England, a Board of Directors is being formed to represent the Headquarters in England. I am sorry that I cannot return to England at this time to help you in the forming of a Council. It is imperative that I shall be at home as soon as possible.

Yours in Mazda,

—Henry

The above reports are, I am sure, encouraging to all Associates the world over. As for myself, I plan to be in Paris next week-end to spend a few days; then a visit to Amsterdam, a stop or two in the U.S.A., then "Home Sweet Home."

My dear Love to one and all,

—Mother Superior Gloria

## Thy Will Be Done!

**S**PRINGING out and springing up from the depths of our heart, like a flash of lightning, the very thought of our Inner God expresses itself straight into our Mind, rising swiftly upon ethereal wings of our conscious Breath. . . .

It happens not very often. Such is the experience of Illumination, of Love Divine—more simply, we call it ENTHUSIASM. Such blissful procedure generates in our Mind what may be called "The Children of Creative Thought." While such impress upon our Mind, they become "Illumined ideas," full of Light. But later on, Light and Love fade away and instead of Illumined Ideas, we have "fixed ideas," dead ideas. . . . Those ideas are no longer creative, yet they take possession of our Mind, sitting on the throne of mental dictatorship and exercising their sterile tyranny which is the tyranny of the intellect. They were once beautiful living flowers, but the most beautiful flowers fade away and die when they are cut off from Mother Earth. In the same way our best thoughts lose their creative power when they are not renewed by virtue of the Divine Stream rising from the seat of our Being, our Entity (in the airless cell of the heart) up to the mental throne, the Epiphysis.

We now realize how every idea has originated in the

Light Divine, yet is losing its reality through the process of intellectualization. But, in Mazdaznan, we know that any and every question, whatever it may be, be it: "Whence do I come?" "Who am I?" "Why am I here now?" "Where am I going?" or any other question, can find a true answer only through Inspiration and Revelation, which is consciously brought about through the conscious Breath. But, the most urgent need for every Human Being now on this planet Earth is to get a daily answer to the question.

—*M. Willie Rickard, Kalantar of the French Speaking Peoples; Synopsis of Talk at Gahanbar, Amsterdam, July, 1953.*

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### What Must I Do?

**M**AZDAZNAN answers: Breathe out; breathe out every outside suggestion whatsoever — then, Breathe in the Divine Breath of LIFE and get your individual answer at any time. But do not attach your Mind to any idea reflected in the brain cells. Keep breathing consciously, quietly, continuously, until you get your renewed inspiration. Keep the stream of Breath running on and on; keep the stream of radiating Light running all along; keep the stream of Divine Thought running.

In our Heart there dwells the Divine Power.

In our Epiphysis there dwells the Mental Power. The drama of Life is entirely contained in the polarity of these two Powers; it lies in the connection of these two Powers.

Divine Power is the Lord.

Mental Power is the Delegate of the Lord, the Attorney General, so to speak. He must be a very humble servant to the Lord and never dictate to the Lord.

The Mental Power would be just nothing without the Divine Power Who has created It. The Mental Power is only a creation of Thought, while the Divine Thought is the Creator.

Whenever we apply for an answer from our God through prayer, and we get that answer through the process of Inspiration and Revelation, such answer may not always be pleasant, for the simple reason that pleasant ideas are the ones which flatter our imagination and, though imagination is located in the spiritual part of our brain, imagination is not Spirituality. Please remember the words of our Saviour in Gethsemane:—"O Lord, if such be possible, let this cup pass from me." Let me be spared all such sufferings, betrayals, misunderstandings and cruelties. But, at any rate, "Let Thy Will be done; not mine!"

There stands the lesson: Not my will—but—the Will of the Lord. Not the dictates of the Mental Power, but the Will of the Power Divine.

**Thy Will Be Done!**

**As—The Will of the Lord—is the Law of Holiness.**

**Yatha Ahu Vairyo.**

**Be it so!**

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### **Season Hints**

**T**HE weather may be breezy, at times chilly, clammy, cold and below zero, still the underwear should remain the same weight, as the indoors is equal to summer heat. Going outdoors, simply put on an overcoat or wrap, which may be readily thrown off as soon as one enters an office or a heated edifice.

The bed may require an additional cover, still it is well not to use many heavy blankets. There is no need of having windows wide open—a trifle on top and less at the bottom will insure a good circulation of fresh air.

A damp room and damp clothes cause an unpleasant feeling, and usually result in fevers, colds and catarrh. "A little blaze," the old Zarathustrian lore does read, "chills shall erase, and send the drughi (elementals) away."

Baked tubers of divers descriptions, including onions, beets, carrots and turnips, grated or whole, are now in order.

Attention to our little needs, happiness feeds.

Vegetable marrow squash is plentiful at this season and should be indulged in from time to time.

Brussels sprouts should first be scalded and then steamed in their own juice with additional oil.

Salsify is particularly valuable for dyspeptics and excellent as children's food if steamed in the oven.

Sweet potatoes may be used daily but in small quantities only, if they are to be of medicinal value.

Chestnuts will be found wholesome and nutritious in symposias or roasts, giving flavor as well as body.

Rice or barley always add to the taste of stews, soups or consommes.

Persimmons are a good tonic but care should be taken not to over-eat.

Stews made of tomatoes, onions, parsley, celery and barley (alternated by rice and again by a potato), will prove palatable. Season with bay leaves, cayenne and salt to taste.

To derive full benefit from cabbage, take a small head, pour boiling water over it. Let it drain. Make an incision at the stem. Fill with clarified butter or oil and an onion. Place in an earthenware dish, cover and set in a moderate oven. Cabbage thus baked will agree with most stomachs. Cauliflower may be treated in the same way, also lettuce.

Pulverized rose-leaves added to pulverized Chinese, Japanese or other tree teas, will improve the drink.

Artichokes and celery are good for the nerves, as well as for some functional derangements.

Cranberries, or roselles which are far more wholesome, are of benefit for many forms of skin diseases.

Too much breadstuff is not advisable at any time. Bread is one of the side dishes to be used only when running short on quantity of regular dishes.

One pomegranate a day is enough for sufferers from poor circulation. In most cases pomegranates should be iced, in others, heating will prove of greater potency.

Certain chemists claim that it is not the coffee nor the tea that acts upon the liver and the peristaltic nerve but the hot water. That may be so, still in most cases the coffee and tea help it along.

A glass of cold, warm or hot water on an empty stomach, gradually increased until two glasses can be taken with ease, surely brings on regular habits, still all else has to be equal.

The grape cure is still in vogue. To offset acid, add to every pound of fresh grapes one to two ounces of rolled wheat and one-half to one ounce of rolled oats, according to temperament.

On cold mornings take vermouth tea or a little sage, as the case may be.

In a well ventilated room, heated to a point of comfort, it is always easier to demonstrate mind over matter, for this reason our surroundings should be in conformity with our diet or vice versa.

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